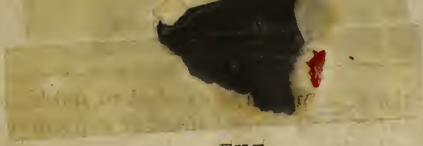

THE

CHRISTIAN CORRECTOR

CORRECTED.

BY A PROTESTANT.

June, 2d. Month, (new date,) Year the Fourth.—1829. [*Price Three-pence.*

" Cursed be he that perverteth the judgment of the fatherless, stranger, or widow, and all the people shall say

AMEN."

SIR,

IN a Paper of yours entitled " *The Christian Corrector, Dated May 30th*, 1829," You say you will be happy to learn, from any of your readers, of what they consider Corah, Dathan, and Abiram, to be typical. Sir, please to bear in mind, while an attempt is made to answer your enquiry, the text of Scripture whith which your Corrector is headed, viz: (these from John iii) Every one that doeth evil hateth the light, neither cometh to the light least his deeds should be reproved. Before we proceed to take up the subject we will here insert some of Mr. Parkin's own words, as appears in the front of his publication. He says, men of talent acknowledge truth to be on my side. A minister, who stands exceedingly high in public estimation, has declared that the view taken by me of the prediction in question is correct, (*i. e.* concerning the prediction of the Lord, in Matthew xxiv. and in Mark xiii. Mr. Parkin says, That it is not the fall of Jerusalem that is there foretold,) but that it means the unholy allaence Tetween Church and state; we will not at this time take up this but will certainly shew at another opportunity, that neither Mr Parkin, nor Mr. Addis, whose productions on that subject it appears he, (Mr. Parkin) seems to approve, knows any thing at all of the truth of it. He goes on, What I have written has made, except in the minds of scoffers, a wide, and deep impressions: and the religious press cannot much longer treat me as a Jonathan Martin, but must break their wicked silence, or forfeit every claim to the Christian character, if they abstain from exposing what may appear to them to be error, they are unfaithful to him whose servants they profess to be; or if they keep back, or wrap up in a napkin discoveries in divine truth. I need not say what their end will be. Where are the pillars of the dissenting interest—the Collier's—the Raffle's—the Clayton's—the Blackburn's—the Style's —and the Fletcher's? Has not one of them a pen, and a sheet of paper? It is absolutely incredible that my writings should stare every man in the face, all over London, and not even a twopenny pamphlet issued from the press to apply an antidote to the poison thus widely disseminated, or express gratification that divine truth is making any progress. Let

any minister attack the abomination of desolation, and his attack shall be inserted in the *Corrector*, for I am not afraid of exposure, but if no one does it, the inference is obvious.—This is Mr. Parkin's challenge. Now sir, keep in mind your text; and if you should act so as to be free from the charge therein mentioned, namely, of hateing the light, and refusing to come to it because of your evil deeds, the writer will be very glad. Never Sir, was there a day in which infidelity so much abounded as at the present, and this abomination of desolation (alas!) stands where it ought not to stand, according to the profession almost universally made of christianity, for never was there a day when their was so much profession, nor when the word of God was so little understood, and the truth of the scriptures so much denied, as at the present; and the writer confesses that nothing pleases him better than to see The *Christian Corrector* appear; for both myself and many others have been anxiously waiting for many years, for it to come forth. But, as I would not wish to trouble you with too long a letter, we come as soon as we can to shew the meaning of Corah, Dathan, and Abiram, and will be as brief as possible. But sir, if a man were to give merely what he considered or thought to be the meaning of it, (as you request,) what benefit will you or any derive from mere conjectures? or a bare thinking, that this or that, that a man might say, may be the meaning of the word of the Lord. Is not the world full of this, giving their opinions on the Scripture? are not all sects and parties doing this? and what have they done? this they have done; the mountain in labour has brought forth a mouse. It is this giving opinions upon the Scriptures, has filled the whole world with confusion about religion, so that it is become a complete Bable; one cannot understand the speech of the other, neither can one, with all their efforts, convince the other of his errors; many have at various times come forth as you now do, as a *Corrector*; yet, how is it that the whole world remains still uncorrected? and worse than that, for all are wandring still further and further from the truth every day. But this question I must answer myself: It is, because men are setting themselve up desiring to be teachers of the law, knowing not what they say, nor whereof they affirm; going forth as expounders of the scriptures without an immediate call from God, and so they merely give their opinions; and unless God makes a man by the inspiration of his holy Spirit, an Evangelist; what more can they do, than this? they can only guess at the meaning of the word; he can go no further, and so his trumpet gives an uncertain sound, and none are prepared to meet the Lord. But the prince of darkness holds all captives in his dark prison house; and this is the state of all those calling themselves Christians at this present time; this is the state of the whole world, and this is what the spirit by John teaches, for his words stand for this time. "We are of God, little children, and the whole world lieth in the wicked one." Then if this is the case, which indeed it is, never was there a time when the *Corrector* was so needed. But you may perceive that though the whole world are in this state; yet, towards the end when the Lord should come, there must be a few people enlightened to be as servants waiting for their Lord, to come in all his glorious power, of whom it is written But your are not in darkness, brethren; that, that day should overtake you as a thief: ye are all children of the light, and of the day; and such a people there now is; but they are in secret with David in the cave of

Adullum, they are not known by the Babylonions; but they, as yet, abide in the hold, narrowly watching the movements of the Saul Spirit, whose kingdom must now fall never more to rise; and ere long David and his few distressed, discontented, and oppressed followers, will appear to the astonished world; and what God has been for a long time past doing in secret, will be publicly proclaimed on the house tops. The allusive God, has let all men do their best; he has given them every opportunity that they could desire to put forth all their power; and they have exerted themselves, and they must now be convinced that it is not in their power to bring about that great reformation spoken of so much throughout the Bible; neither have they had any just idea of what that reformation is, for it is no less than a new heaven, and a new earth, a new creation; so all have drawn their bows in vain, they have brought forth wind and confusion, they have not wrought any delieverence in the earth, neither have the inhabitants of the world fallen (Isaiah xxvi 18.) No, but sin, and evils of all kinds, both of a public and private nature, is as prevalent, and as powerful in the world as ever it was. Unskilful workmen have all been, they have always began at the wrong end of the tree, they have been striving to lop off the branches; but now the axe is laid to the root, for the Lord is himself come to do that work that no man could do; the Lord is in his holy temple, let all the earth keep silence before him.

Aye, say you, the Lord is come; how can that be that he is come, and we not see him? is it not written, every eye shall see him when he comes; yes, indeed every one that has in them the eye of God, will see him; every one that has the light of the Holy Spirit within them, for the light is manifest and they will see it; but of the wicked it saith, he shall not see when good cometh; and the writer of this is bold to declare, that the Lord is come, that he is now on the earth to judge the world in righteousness, by that man whom he hath chosen; did he not say that he would come as a theif? and does a theif come to rob the house? will he not come in the night when all the family are asleep? surely he would not come publicly? no, but privately, even so the Lord is now come; not before all the world, but even as he ascended, and that was in the presence of two or three witnesses. So is he now here, he has descended in the presence of two or three witnesses, with whom he condescends to take up his abode, and to dwell with them, and is instructing them into the truth of all things written in the scriptures; not only of things past, but shewing them of all things that shall take place in this present time, and time to come. Ah, he is the corrector, and will now bring all the mock correctors to a strict account shortly; who take upon them that office which belongs only unto himself, the Lord Jehovah. If a man can destroy the world, the flesh, and devil, he will then be a corrector, for these three are the spiritual Corah, Dathan, and Abiram, and these are in every one of the fallen race; and of these the Corah, Dathan, and Abiram, recorded in the book of Numbers, chap. xvi. were typical, and these God has declared he will utterly destroy in the latter day, and this he has done in one as a beginning, and has called the name of the place Hormah, that is, dedicated, or consecrated. (See Numbers, chap. xxi. 3.)

And the Lord harkened to the voice of Israel, and delivered up the Canaanites, and they utterly destroyed them and their cities; and he called the name of the place, Hormah, but Corah, Dathan, and Abiram,

in the pretended correctors of the day, will deny this; they will stand up and resist the Lord; they will speak against God, and against Moses, until they are destroyed, which they surely will be, and that quickly, in as signal a manner as those were in the wilderness, and in a far more fearful manner, for this is the day of judgment and perdition of ungodly men. The earth shall now open her mouth and swallow them up, even all the boasted correcters, for of all men these are the most wicked upon the earth, for they will walk in craftiness, and handle the word of God deceitfully, having men s persons in admiration because of advantage whose judgment now of a long time lingereth not, and their damnation slumbereth not. These all deny the spirit of truth, and snuff at the idea of immediate revelation: they want not God to reign, for they seek not his glory, but their own aggrandisement and temporal interest, and they are not ashamed to assert that God doth not visit men now as he did in former days. This they declare in the face of the Scriptures of truth, which saith Joel, ii. 28. And it shall come to pass, afterwards, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy; your old men shall dream dreams, your young men shall see visions, and upon the servants, and upon the handmaids in those days will I pour out my spirit; and I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come; and it shall come to pass, that whatsoever shall call upon the name of the Lord shall be delivered: for in Mount Zion, and in Jerusalem, shall be deliverance, as the Lord hath said, And in the remnant whom the Lord shall call. O, where are the correctors? where are their eyes that they have not seen the above wonders performed? for the writer of this do solemnly declare that he have seen them come to pass even as the word saith, and God has made him the witness to bear witness to the truth of God's word, that God is faithful to his word, to perform it. But the wise correctors have been looking for the fulfilment of these things (if they have been looking at all) to take place outwardly or visibly; but instead of God meeting their notions, or coming according to their plans, all these things take place spiritually, invisibly, in a way that never entered into the heart of man to conceive; no, nor can the writer boast of any previous knowledge of the Lord's ways above any other man; but he saith thus, it is a faithful saying, and worthy all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief; only knowing the terms of the Lord, he persuades men, and will show that the time is come for Corah, Dathan, and Abiram to be swallowed up by the earth opening her mouth for that purpose, even that earth that is now made the footstool of the Lord. This is the earth that shall open and swallow him up, and they shall go down quick and alive into the pit, even as the rod of Moses swallowed up the rods of the Egyptian magusses, so shall the earth now do by the power of God; and this earth is man in whom God is now come to tabernacle, of whom it is written, the earth is the Lords and the fulness thereof; that is, man is now, yea, even now, and never began to experience the fulfilment of the Lord's promise, which saith, (John, xiv. 23.) Jesus answered and said unto them, If a man love me, he will keep my words; and my father will love

him, and we will come unto him, and this blessing is now come unto two or three, who are yet in a private corner of the world.

A glorious wondrous few
God's heralds true,
Neglected, and yet neglecting too.
Nor caring what the impious world
Can either say or do.

God has now taken man into himself; yes, he has taken fallen man, and has raised him up unto life eternal, and has deposited in him even as in a storehouse the treasures of wisdom and knowledge, as it is written of Cyrus, in Isa xlv. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him, And I will loose the loins of kings, to open before him the two leaved gates (the Bible and Gospel) and the gates shall not be shut. I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass, and cut in sunder the bars of iron: I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know, that I, the Lord, which call thee by thy name, am the God of Israel. Lord, what is man that thou art mindful of him, or the son of man that thou visitest him? Thus the earth (man) is now become the Lords, and the fulness thereof. (Psa. xxiv 1. see Psa. lxxxix. 11, 12.) The heavens are thine, the earth also are thine; as for the world and the fulness thereof, thou hast founded them. The north and the south, thou hast created them; Tabor and Hermon shall rejoice in thy name. The wisdom of man saith, that the above was all fulfilled long ago, and that they allude to Jesus, and was fulfilled in him when he came among the Jews. But it is not so; they may as well say that the very mountain—Tabor and Hermon—should be heard literally rejoicing with man's voice, in the name of the Lord, according to the letter of the word. But what is meant by Tabor and Hermon rejoicing in the name of the Lord? Tabor means chusing, or purity, contrition, or breaking asunder. Hermon means, dedicated to God; and it means a human being in whom the Lord should come in the latter day—a man in whom he would put the fulness of his wisdom, power, and grace, in whom he would fulfill his word, which saith, There shall be a root of Jesse, and he that shall arise to reign over the Gentiles, in him shall the Gentiles trust, and his rest shall be glorious: again in that day the branch of the Lord shall be beautiful and glorious; and the fruit or the earth (man) shall be excellent and comely—for the escaping of Israel—because the first ripe fruit on the first fruits of the spirit shall be produced and come forth in one. One shall be lighted up for a mark, or a standard. The standard shall be fixed in one; the light and knowledge of the word shall be given to one, by which all Israel shall be saved from the deadly corruption and pollution of the fall, as it is written There shall come forth out of Zion* the deliverer, that is Christ, the wisdom of God, and the power of God, that shall turn away ungodliness from Jacob, and so all Israel shall be saved. For this is my covenant unto them. When I take away their sins (See Rom. xi. 26, 27. See also Isa. 59, 20.) And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. And this Zion is Tabor, and Hermon, a human being, in whom shall be established the throne of God

* Zion means a hoop, a tomb, or a looking-glass, or where God visiteth or dwelleth.

and of the lamb, out of whom shall proceed the pure river of water of life clear as cristal, that is pure truth. The word God, who is light, and in whom is no darkness at all. Now, as Tabor means chusing, purity, contrition, or breaking asunder, this is to show that the person who shall be chosen for the house of the Lord, in whom he will dwell in all his purity, or in whom his pure word shall dwell, and from whom is shall flow, shall undergo a breaking asunder, or the evil powers or nations shall be broken asunder in him, and he shall be brought to contrition, or to obedience. (See Habakkuk, iii. 9.) Thy bow was made quite naked, according to the oaths of the tribes: even thy word Selah, thou didst cleave the earth (man) with rivers. The mountains saw thee, and they trembled; the overflowing of waters passed by; the deep uttered his voice, and lifted up his hands on high; the sun and the moon stood still in their habitation, *i. e.* in man (the sun and the moon was silent) all the wisdom, light and knowledge that he thought he possessed as a man vanished, at the shining of God's glittering spear, and at the light of his arrows they went away, for the lord marched through the land (his heart) in indignation, and threshed the heathen nations (all vain thoughts and imaginations that are begotten in the heart by the prince of darkness, Satan the Devil) in his anger, 6th verse. He stood and measured the earth, (the man) he beheld, and drove asunder the nations; and the everlasting mountains were scattered; the perpetual hills did bow, *i. e.* the mountains of darkness and ignorance that has everlastingly and perpetually stood in the way between God and man, so that man could not know God, nor the meaning of his mysterious word, nor enjoy the glorious liberty of the children of God; but now the veal is rent from the understanding, and every mystery that has disturbed the minds of those that seek God will now be fully explained, for the Holy of holies is now open. Now this is that Tabor, on which Christ is transfigured, that is to say Christ appears to you now in another body, in another person, (for Christ is the light,) and this person bears the names of Peter, James, and John. Peter, a stone, or rock; James, a supplanter, or maintainer; John, the gift, grace, or mercy of God sent; and this is Christ's raiment that is white and glistening, that no fuller on earth, with all their washing can produce one like it; and it is this glorious name, Jehovah, being now revealed in man, that dedicates him to God, as is signified by the word, Hermon, dedicated to God, and here is that Tabor and Hermon that is now rejoicing in the name, power, or light of the Lord, which light and glory is for all that will come and drink of that river, the stream whereof make glad the city of God, the holy place. (See Psa. 133.) Behold, how good, and how pleasant a thing it is for brethren (the Trinity, Peter, James, and John, which glorious triune power is now in man on earth) to dwell together in unity (in man). It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments: as the dew of Hermon, that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.

So you see that Tabor and Hermon stands in a man, in whom fulness is now come, so the earth is the Lord's and the fulness thereof. Heaven is my throne, saith the Lord, and the earth (man) is my footstool; and now it shall be said by men, We will go into his tabernacles, (that is into the mysteries of the Scriptures,) and worship at his footstool. And

now all the true worshippers will bow to the Lord in Zion, and will cast down their crowns (their wisdom) and acknowledge that the Lord is here, and say, Exalt ye the Lord, our God, and worship at his footstool, for he is holy. (Psalms xcix, 5.) And those that bow thus will soon have their enemies made their footstool. For now it is that the divine Sarah calleth her husband Abraham, Lord, (or in other words the Holy Ghost) is making man, Lord, Lord of the new creation. And now the Lord (God) saith unto man whom he has created anew, Sit thou on my right hand until I make thine enemies thy footstool. The writer is perfectly aware of the objections that the carnal mind may raise against this, and say that this was fulfilled in Jesus when he ascended after his resurrection. Oh, thou vile tongue, the Lord shall cut thee off for ever, and shall root out thy name, Selah. We ask, when was there a time that Jesus, the Son of God, did not sit at the right hand? or what does God mean by the right hand, do you know, or do you think that there is indeed a place above the sky where God, the Father, sits upon a throne in bodily shape as a man, and that Jesus ascended up unto him, and that he sits there ever since at his father's right hand literally? Yes, these are your thoughts, these are the beggarly elements of human wisdom. Is it not well said, all tables are full of vomiting and filthiness? there is no place clean. (Isa. xxviii, 8.) Let the wicked forsake his way, and the unrighteous man his thoughts—his vain and foolish thoughts, and let him renounce corruption, and put off the weak nature. Let him come unto the Lord in Zion, and he will abundantly pardon, that is, the light of the Lord, through Zion, will sweep his floor (his heart) clean and remove old things from his understanding and create him anew What then is meant by the right-hand; the right hand of God means to be established in the glorious light of Zion; the light of the Holy City of which it is said, the nations of them that are saved, shall walk in the light of it. (Rev. 21, 24.) And the left-hand means to be in the dark kingdom of Satan, as are all the mock correctors not knowing the right-hand from the left. Not knowing God, from the Devil. But now is come Ben-oni, (Benjamin. first, the son of my sorrow; second, the son of the right-hand,) from whom goeth forth the fiery law (Deut. xxxiii, 2.) From his right-hand went a fiery law law for them. Third, Verily, yea, he loved the people. And now the right-hand of the Lord is become glorious in power, and hath dashed in pieces the enemy. (Exodus, xv, 6.) Yea, and will go on conquering, and to conquer, till every nation shall bow or break. (See Psalms xxi, 8, 9.) Thine hand shall find out all thine enemies. Thy right-hand shall find out those that hate thee. (See Psalms xlviii, 10 and following) According to thy name, O. God, so is thy praise unto the ends of the earth. Thy right hand is full of righteousness. Let Mount Zion rejoice. Let the daughters of Judah be glad, because of thy judgments. (Because the spirit of true judgment or discernment is given, because *he is come*, that bringeth forth judgment to the Gentiles.) Walk about Zion's, and go round about her; tell the towers thereof; set your heart to her bulwarks: consider her palaces, that ye may tell it to the generation following. For this God is our God. for ever and ever; he will be our guide unto death. The voice of rejoicing, and of salvation is in the Tabernacles of the righteous; the right-hand of the Lord doth valiantly: the right-hand of the Lord is exalted. And now he is come to set the sheep on

the right-hand, but the goats on the left, and saith to his sheep, Sit thou on my right-hand until I make thine enemies thy footstool—until I fulfill what I promised thee in Malichi, namely, That the wicked should be ashes under your feet in the day that I should do this, saith the Lord. Now, thus wicked is that Corah, Dathan, and Abiram, that has in all ages opposed the word of the Lord: but comes to the full in this period of time, and receives its overthrows by the power of God—by the Son of God revealed in man, for he is the light that should destroy all darkness in every man that cometh into the world, that is, into the new world—Zion's world, the world without end—without end of righteousness, and peace, and joy in the Holy Ghost. Wisdom hath built her house in the Earth (man ; she hath hewn out her seven pillars; she hath spread her table; she hath mingled her wine; she hath killed her beasts: yes, the beast is slain. Wisdom, the powerful, virtuous, loving woman, that good wife, the true helpmate for man, whose good deeds shall be spoken of, whenever this Gospel of the eternal kingdom shall be preached; she hath killed the beast, and she inviteth all the fouls that fly in the midst of heaven to come to the feast. For it is by her kings shall now reign on the earth, and it is by her that Princes (the Trinity) decree justice—by her, the earth, man shall now open his mouth, and bring forth all the truth of the Bible, and of all the word of the Lord that ever was given unto men upon earth—the mysteries of all the Scriptures, which has hitherto puzzled and troubled men's minds, shall now be made known, and now shall it be known indeed, that God is love. Then, (of the doctrines of men, which has divided and separated them one from another, and them at variance,) no more will be seen than there was of Corah, Dathan, and Abiram, when the earth opened and received them into its abyss, and closed again, leaving no traces of them.

> Hittites, begone! no more appear to hurt or to annoy,
> Now Israel's sons in peace succeed, and Canaan's land enjoy,
> Behold from Edom I appear, with garments dipped with blood,
> My sons are freed and saved, and washed, amidst the purple flood.
> The Law, or Moon, imperfect was to save,
> But now the Star points dead men to their Grave.

Mercy benign appears—the gospel Sun embraces all—the spirit and the bride invite, and offer wine and milk, but not to mockers here. Infinity of love and grace! Gentiles and Jews unite, no more from love to part; six days are past; Peter and James, and John, behold my glory in my word. There is now an end to the vain conjectures of men, on the word of the Lord, Babylon is fallen, and no man byeth her merchandise any more.

Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you upon her. (Rev. xviii, 20.)

Now, sir, you have here the true meaning of Corah, Dathan, and Abiram, set before you, and of what they were typical. Your question is answered, not by mere conjecture, or what a man may consider, or think to be the meaning of it. O, no, the harvest is come. The angels will now gather the tares together in every field, and bind them in bundles to burn them, and the fire of God shall consume them. For Michael is now here; he is come to contend with the Devil, until he and all his host shall disappear. But who is Michael? You say, in your CORREC-

TOR, that it is Jesus; but what do you mean? do you mean that it was Jesus, the Son of God, that appeared 1829 years ago, and was put to death by the Jews. Yes, this is what you mean. But, in this, you are wrong, as shall be shewn; Michael will shew that the abomination of desolation stands in yourself, as much as in any of the CORRECTORS—and this abomination of desolation, is nothing more nor less than the spirit of darkness, the offspring of the prince of Darkness, by which men commit that most abominable offence of all offences, against God, and that is, taking upon them to interpret the Scriptures, by their own wisdom, having not the inspiration of the Spirit of God and therefore, they interpret them wrong, and the balances of deceit is found in their hands, and their misinterpretations of the word of God, and their divers and strange doctrines has slain its millions. An abomination it is before God, and he will no longer bear with it; but, will root out the name of Amelick from under heaven; for that cursed spirit has desolated the hearts of all men, and has kept man from knowing, and consequently from enjoying God; and there was no peace to him that went out, or to him that came in, but envy and strife, anarchy and confusion, scisms and herecies, have hitherto disturbed all ages, and prevailed over all the earth; and this abomination of desolation it is foretold in Daniel, should continue until the consummation, *i. e.* until the consummation of the last time, of the last age, or until the end of sin in man For, (N.B.) in one man, the old world, the world of sin ends; the sword of the Lord enters into his heart to destroy in him the kingdom of darkness, so he is made desolate: and then, that the determined is poured upon him, that is, the the spirit of truth, that guideth into all truth; and this was that which God determined to do in the end. (See Daniel ix, and latter part of 27., read also, John xvi, 13.) Howbeit, when he the spirit of truth is come, he will guide you into all truth. For he shall not speak of himself, but whatsoever he shall hear, that shall he speak. And he will shew you things to come, he shall glorify me, for he shall receive of mine, and shew it you.

Now, this is that very Michael spoken of, in Daniel xii, 1. And, at that time, shall Michael stand up—the great prince, who standeth up for the children of thy people; and there shall be a time of trouble, such as never was, since there was a nation, even to that same time. And at that time, thy people shall be delivered, every one that shall be found written in the book Now, we ask Mr. Parkin, if Jesus was this Michael, as he says, Why, were not these great things, here mentioned of Michael, fulfilled? Why did not they come to pass? we ask, Are you delivered from all evil? Are you redeemed from death, hell, and the grave of sin? And where are the many that sleep in the dust of the earth, that were to awake, some to everlasting life, and some to shame and everlasting contempt? (See v. 2.) O, sir, you do not understand the subject. (See v. 9.) And he said, go thy way, Daniel, for the words are closed up, and sealed, till the time of the end, that is until sin should end in man, and the spirit of truth take possession of him, until the mighty (the evil spirit, the devil) was put down from his seat, (in the heart,) and the hnmble and meek comforter—the spirit of truth exalted there. as stated, then should all mysteries be revealed; so Michael (one who is like God, that is the meaning of the name,) is the Son of God revealed in man, now in this latter day—the second coming of Christ, and this revelation of the spirit

of truth, or Son of God in man—creates the man in the image of God. Makes man like God. Michael creates him in righteousness, and true holiness—not false holiness—not a cast down countenance—not a disfigured face—not a hypocritical put-on sanctity of outward appearance; but the knowledged of God, that gives a peace, that passeth all understanding; that perfect love that casteth out fear. And now, this Michael, (the Son of God in man,) the great prince, standeth up for the children of his people, having passed through that time of trouble, (mentioned in v. 1.) Such as no man ever passed through before, even a baptism into death: that through this spiritual death, death might be destroyed in him: that life and immortality might now bebrought to light, and established in all true believers now on the earth, which is that kingdom, for which you were taught by our Lord, to pray, (See the Lord's Prayer.) Thy kingdom come—thy will be done on Earth, as it is done in Heaven, and now many of them that sleep in the dust of the earth, that is, in ignorance, darkness, and sin, buried in false doctrines, the productions of men's wisdom, merely their foolish opinions, and wrong interpretations of God's word; some of these shall awake to enjoy everlasting, eternal life, the kingdom of God, while those that take part still with the mock correctors, together with themselves, will awake to shame and everlasting contempt, because they have too long contemned the spirit of truth.

And now Moses saith unto all Israel, (Numbers, xvi. 26.) Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in their sins. v. 29. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. 30. But if the Lord make a new thing, and the earth open her mouth and swallow them up with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord. And now Michael is come to contend with all the mock, or pretended correcters, the Corah, Dathan, and Abiram, spirit in them, until their strong holds are brought to ruin, for they shall find that the iron rod that dasheth the nations in pieces is come. The evil spirit may for a while contend or dispute about the body of Moses, the place of whose interment could never be found out by the wisdom of man, for the body of Moses is none other than the mystery of God, of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge, and this is the body that the devil in man could never find out, the place where it was buried. But now God in man has found out his burying place: he is buried in a valley in the Land of Moab (and that is in the land of the father), over against Beth-peor, that means the house of the opening of the earth. No man, as a mere man, knoweth of his sepulchre unto this day. See (Deut. xxiv. 6.) And now in this valley (a heart made lowly by the power of God) in this land of Moab—in this house of the opening of the earth is Moses, the whole body of the truth, or body of Christ buried, or deposited. and this is the earth that opens her mouth in the wisdom of God, and will swallow up all the doctrines of men, and the Lord alone shall be exalted over all the earth. Men (like as Mr. Parkin has now done) have been trying to open and unseal that that God declared, was sealed up and closed, until the time of the end. (See Daniel, xii. 4.) And who could open what God had shut? This horrible presumption are men guilty of, though it is written, Judge nothing before the time, until the

Lord come, who shall both bring to light the hidden things of darkness, and make manifest the councils of the hearts. (See 1 Cor. iv. 5.) Again (See 2 Tim. iv. 1.) I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead. N.B. At his appearing and his kingdom, &c. These Scriptures and numbers, more that might be quoted plainly, shews that the true meaning of the Scriptures could not be known until this time; and if the 10th of Daniel, which Mr. Parkin has brought forward in his corrector, is consulted, it will be found to stand for the end, to have its fulfilment then, and not before. (See verse 14.) Now I am come to make thee understand what shall befal thy people in latter days; for the vision is for days—that is, the vision is respecting the glorious days when Christ should reign on the earth; when Christ should come in man, as the spirit of judgment, for Daniel means the judgment of God, and now Dan has leaped from Bashan, he is a lion's whelp; he is come to bite the horseheels, so that the riders shall fall backward, they will find him a serpent in the way, an adder in the path. N.B. Bashan means, in sleep, slumbering, confusion, or slander, and this is the state of all mankind as they stand in the old man. They are in Adam's deep sleep, slumbering in sin and ignorance, darkness, confusion, and death, and are altogether a lie, however learned in human learning, however pollished or civilized; yea, or however religious in the traditions and doctrines of men; their light is darkness, and the dark of that light is great indeed, and by it they are slanderers of the son of God. (See Psa. 1) Thou slanderest thine own mother's son. (See Psa. ci. 5.) Whoso privily slandereth his neighbour, him will I cut off; him that hath an high look, and a proud heart will I not suffer. (See Psa. xxxi.) For I have heard the slander of many; fear was on every side. (See Prov. x. 18.) He that uttereth a slander is a fool, and such are all men; all are slanderers, and the chief slanderers are the preachers and expounders of the word of God, who pretend to expound by their own conjectures, every word that they utter that is not truth as it is in Jesus, is slandering in the sight of God. But Dan has leaped from Bashan, The power of God has awakened man out of sleep, and has fixed in him the spirit of judgment, as it is written. (Isa. i. 27.) Zion shall be redeemed with judgment, and her converts with righteousness, (the are here mentioned is the glorious church of Christ, the holy city which hath its beginning now, and, in one). And this is the standard that is now lifted up for all to come unto, that they might be redeemed from the fall. Now this is Michael, the very person mentioned in (Isa. xlii. 19, 20, 21. Who is blind as my servant, or deaf as my messenger that I sent, who is blind as he that is perfect, or blind as the Lord's servant, seeing many things, but thou observest not, opening the ear, but he heareth not; the Lord is well pleased for his righteousness sake; he will magnify the law, and make it honourable; this, this blind servant will do by the spirit of the Lord, for his eyes are not in himself, but in his head. (See Eccles. ii. 14. The eyes of a wise man are in his head. But how will he magnify the law? how make it honourable? God will open by him the mysteries of the scriptures, and make them honourable in the view of Atheists, Deists, and all those who have held them in contempt, and make them plain and clear, as the noon-day sun in the view of the people that shall fear the Lord; and now ask, who is she that looketh forth as the morning fair as the moon, clear as the sun, and, terrible (or

glorious) as an army with banners? The answer is, it is the Virgin Mary, that bringeth forth the Son of God with power; that is, with power to remove evil from the earth, which was not done by the temporal birth, but remained, for the last time. Now, Mr. Parkin, no doubt, would say, that this blind servant was Jesus, as he saith of Michael,—"Well, so it is Jesus, but not as he come at first, to die as a malefactor, but as he is now come in the spirit, a glorified Saviour—glorified in man, to which great blessing the spirit in the apostle points: saying—(2nd Thessalonians, i. 10.—"When he shall come to be glorified in his saints, and to be admired in all them that believe." How vain it is for a man to say that Michael was Jesus, without giving groun d or reasons for what he says. The Revelations he quotes concerning this character were prophane of the end; they were given many years after Jesus was on the earth; they are not a history of past events, but prophecies of the future, that were to take place in the latter day,—in the Lord's day, *i. e.*—the day of rest—the day when Christ should dwell with man on the earth,—(see chap. i. verse 1.)—The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass. So that this Michael is one that was to appear on the earth in the end.—(See Rev. chap. xx.)—And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold of that old serpent, which is the Devil and Satan, and bound him a thousand years. (see verse the 4th.)—And I saw thrones, and they that sat upon them; and judgment was given unto them—that is the spirit of judgment; for this is the throne, namely, to have the spirit of judgment from God, to judge all things truly in God, to know the things of God which are spiritually discerned.—(See Isaiah xvi. 5.—And in mercy shall the throne be established; and he shall sit upon it in truth, in the tabernacle of David, judging, seeking judgment, and hasting righteousness. And this is that great blessing that is now, yea, even now, come unto man—the Revelation of Jesus Christ. Jesus revealed in man, making man Michael; we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Let it not seem a thing incredible unto you, that God should raise the dead; for this he promised to do in the last day, or, in the latter day.—(See John, chap. vi. verse 39, 40, 44.)—And this is the father's will which hath sent me; that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the son, and believeth on him, may have everlasting life; and I will raise him up at the last day. No man can come to me except the father which sent me draw him; and I will raise him up at the last day. And then, in the 45th verse, he tells you what this resurrection is that shall take place in the last time; he quotes a passage out of Jeremiah, xxxi. 34. It is written in the Prophets, and they shall be all taught of God. And now let the chapter be consulted, and it will be found to stand to be fulfilled in the latter day, and not in any time prior to that period, For this is the new covenant blessing, viz.—To raise man up to a new life; to live in God, in the latter day; to raise up Jesus, the Saviour, in man. See his own words to Martha,—(Luke xi. 24, 25.)—Martha said unto him, I know that he (Lazarus) shall rise again in the resurrection at the last day. Jesus satd unto her, I am the

resurrection and the life; he that believeth in me, though he were dead, yet shall he live. So you see, for Jesus to be raised up in man, is the resurrection of the last day, or, that is to take place in the last time,—not the body being raised up out of the ground, as the wisdom of men teacheth, which is a fallacy and a delusion altogether; a doctrine invented by Satan to keep men from seeing the true meaning of the Lord's word; the body is but animated clay; it is only a vessel to contain the man; it belongs to the ground, and it can rise no higher; the idea of the body rising again, is childish and ridiculous, and below the notice of men; it is a very profitable doctrine for the support of witchcraft, but their end is come. So let no one be alarmed at those things here stated, for it is no cause of alarm, but of joy, to find God fulfilling his great promise unto man, namely.—I will dwell in them, and walk in them; they shall no more teach every man his neighbour, saying, know the Lord, but all shall know me, saith the Lord, from the least of them to the greatest of them; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Michael, the Archangel, is now come, and with him are more than twelve legions of angels, which are destroying angels, to destroy the wisdom of men, to destroy them that have destroyed the earth—man; and to bring man to the knowledge of God. Ministering spirits sent forth to minister to them who shall be heirs of salvation. But the creature in whom this glorious power is begun, is but a brand plucked out of the fire himself, one who was cloathed with filthy garments.—(See Zacharinh, chap. 3.)—Therefore he is not high minded, but saith to the disputing devil (in men) the Lord rebuke thee, a Satan, nor dares he rail on any, knowing that it is the power of God alone that rebuked the evil spirit that was in himself, and can alone rebuke it in others. But the roaring lion is now chased out of the wood, and sendeth ont a man's voice unto the horrible eagle that has reigned over all the earth, saying, hear thou, I will talk with thee, and the highest shall say unto thee; art not thou it that remaineth of the four beasts, whom I made to reign in my world. That the end of their times might come through them? For the earth hast thou not judged with truth. For thou hast afflicted the meek; thou hast hurt the peaceable; thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm. Therefore, is thy wrongful dealings come up unto the highest; and thy pride unto the mighty. The highest also hath looked upon thy proud time. And behold, They are ended, and his abominations are fulfilled. And, therefore, appear no more, Thou Eagle, nor thy horrible wings—nor thy wicked feathers—nor thy melicious heads—nor thy horrible claws—nor all thy vain body—that all the earth may be refreshed, and may return being delivered from thy violence—and that she may hope for the judgment and mercy of him that made her. (See Second Book of Esdrass, chap. 11.)

And now, O ye correctors, cease your correcting, and be corrected in mercy, ere you are corrected in severe judgment. For God will no longer suffer such correctors to live, as it is written. (Exodus xxii, 18.) Thon shalt dot suffer a witch to lie; and this witch is a spirit of error in man, called the bond-woman. Cast out the bond-woman and her son. (Agaiu see Micah. v, 12.) I will cut off witchcraft out of thine hand, and

thou shall have no more soothsayer. (xv.) And I will execute vengence in anger. See the fruit that thit evil tree has brought forth in all ages, and say, if it is not time for to cut it down. (Gallatians v, 19.) This is the fruit of the well-favoured harlot, who have sold nations through her whoredoms, and destroyed families through her witchcrafts. Adultery, fornication, uncleanness, licentiousness, idolatory, witchcraft, hatred, variance, emulation, wrath, strife, sedition, herecies, murders, drunkenness, reveling, and such like. Now, all these things are spiritual wickedness, in high minds, and ar committed spiritually by all who set themselves up as preachers and teachers of religion, without the true meaning of the word of God being revealed unto them immediately by God. But the times of ignorance God winketh at, but now commandeth all men everywhere, to repent; for now the Lord is declaring his righteousness for the remission of sins that are past, through the forbearance of God. Is it not written, Behold, I bring near my righteousness; it shall not be far off. And the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. Now sir, you are hereby warned, that you are no corrector of Christians as you profess, but need correction yourself as all others. But submit to the true corrector, who is now come, and who is not man but God, for no man (as a man) has power to correct another. But, to him that hath promised to come in the end, both to correct and comfort, and is now fulfilling his blessed and gracious promise—to htm alone be glory, in the church throughout all ages, World without end.

AMEN.

A PROTESTANT.

Letters (post paid) coming from serious inquirers, will be respectfully answered. Direct, C.W T., Hope Cottage, Hope Street, Walworth Common, near Trafalgar Street, Walworth Road, Surrey. Or any serious persons wishing to make inquiry into the truth of the things here stated in this paper, may make inquiry in person, if they please, at the above place.

N.B. No public meeting is held.

June, Year the Fourth, of the year of the Jubilee, or the Mellenium—but of the world's date, 1829.

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